

called to account and disciplined according to the New Testament, and we claim that this lays down principle and precedent sufficient to meet every case, and this discipline must begin and end in my own congregation and can go no further. My Conservative brother is amenable to all the New Testament teaches and in addition to this must be governed by the decisions of the Annual Meeting. More than this he must if it be demanded be passed upon by his congregation, his district meeting and the annual conference acting either as a whole or by delegated authority.

No difference except in appearance? The difference is so fundamental and radical that were all the difference in appearance swept away in any given year the great difference of liberty of conscience and congregational church government would be such as to demand the existence of the two organizations. Until you can successfully put new wine into old bottles you may not even think of a reconciliation between and a reunion of the several branches of our Dunkard fraternity. New wine demands new containers and this new wine exists in the Brethren church.

Fairplay, Md.

## Our Young People

### PRACTICAL HUMILITY

Matthew 23:1-11; Isaiah 57:15

Topic for Sunday, June 22

#### HOME READINGS

- M. June 16 The model of humility, Mt. 11:25-30  
 T. " 17. Humility and honor, Prov. 15:26-33  
 W. " 18. The safety of humility, Job 22:25-30  
 T. " 19. Self-knowledge, Isa. 51:1-6  
 F. " 20. Worldly pride, Matt. 20:20-28  
 S. " 21. Pride punished, Prov. 16:5, 18-32

There are few things more practical than genuine humility. Tertullian, one of the early church Fathers, once said, "If I were asked, What is the first grace of the Christian life?" I should reply, 'Humility,' and the second, 'Humility,' and the third, 'Humility.'"

This does not mean of course the mock humility which consists in a form of dress or a formal claim to be but "a worm of the dust," but in living in that childlike, teachable attitude which Jesus himself made a condition of entering the kingdom.

If this spirit be in the heart it will bear fruit in the acts of the life, but no act can express humility which is not done from the heart.

The subject is a fruitful one and many more scriptures can be used than are given in this study.

#### SCRIPTURE HELP

1 A warning against pride, Prov. 16:18. Does history witness to the truth of this proverb? Give some examples. Consider Nebuchadnezzar, Belshazzar, Haman, Solomon, Herod. Find the references to these men and their downfall thru pride by using the subject-indexes of your Bibles.

2 A promise to the humble, Luke 14:11. The gate to the court of true honor is low. He must bow who would go thru. He can best command who has first learned to obey. Does the world, or God, or both exalt the one who is humble?

3 As little children, Mt. 18:4. Jesus did not mean that we should imitate children in all things for we are taught at another place to be no longer children in some things. He simply meant that

we should have their simple trust and unquestioning obedience without considering consequences from men.

4 The lower seats, Luke 14:10. This puts in more concrete form the proverb "Let another praise thee and not thine own mouth." Too many act today on another saying, "He that tooteth not his own horn, his horn shall not be tooted." Ought we refuse however to accept the seat of honor when the occasion demands it?

5 Preferring one another, Rom. 12:10. Give some illustrations of what Paul meant in this passage.

6 The way to express true greatness, Matt. 23:11. Life is truly measured, not by what we get out of the world but by what we put into it. The Emperor of Germany has as his motto, "Ich diene"—I serve. The pope of Rome when crowned is called "the servant of servants." Why is service the expression of true greatness? Are any of the world's noted ones gratefully remembered who did not do great deeds of service?

7 Grace for the humble, Jas. 4:6. To him that hath shall be given. The grace of humility is like a light which brings out other beauties.

8 A proper attitude toward God, Jas. 4:10. How may we maintain an attitude of humility before God?

9 The example of Jesus, Phil. 2:8. The life of Jesus is the everlasting proof of the truth of his teaching. Are we to copy his deeds, or by communion with him to try to gain his spirit which will prompt such deeds?

#### FOR THOUGHT AND DISCUSSION

- 1 Is the duty of humility for the poor only or is it for all classes?
- 2 How may the rich show humility?
- 3 How can humility be shown in dress?
- 4 How may humility be shown in conversation?
- 5 Will humility stop to consider snubs and slights of other people?
- 6 Who only can give true honor?
- 7 Where and how may we learn humility?

C. F. YODER.

## Christian Life

### A Prayer

MRS. MERRILL E. GATES

"What time I am afraid I will trust in thee."

Firm in thy strong control,

O, Father, hold my soul

Faithful to thee!

If e'er I fear to fall,

Then let me hear thee call,

"I am thy all in all,

Trust thou in me."

A revelation new,

Of what thy grace can do,

O, God, be mine!

The need is all my own,

The grace is thine alone;

Grace deep as need make known,

Thy grace divine.

A power within reveal,

Thy power to help and heal,

Strong, changless, free!

O, by temptations sore,

By sorrows that he bore,

Who loves me evermore.

Give victory.

Thy freeman—once a slave—

Freedom to serve I crave,

To serve but thee.

Blessing and being blest,

Be this my only quest,

How may I serve thee best,

Till thee I see.

## THE GREAT CHANGE

WAYLAND HOYT

Of the necessity of the great change—the new birth, the new creation, as the Scripture calls it—there is the plainest evidence. If Christ is to be at all accepted as an authoritative religious teacher, it is as impossible to take away from the structure of his teaching the undermost and irreversible demand for the great change as it would be to withdraw the foundation-stone from a building and expect the building to stand on nothing.

"Culture" is, just now, the mighty modern word. "Evil is only good in the making," we are told constantly. The modern germ and stock are right enough, we are told constantly. The only trouble is, it is June and not October, and your moral apples have not had time to ripen. Dig about the roots; stimulate with various education; bathe your human tree with light and sweetness; and your hard, puckering green balls will get to be luscious apples soon. But you need no change in the tree itself; you need no inthrust of new forces; you need no grafting in of a better and nobler stock. You only need the "culture" of what you have already to bring forth finest and fairest result.

Here precisely is where much of our modern thinking breaks with Christ. Said a clever deacon once, when asked the difference between the old and the new divinity: "The old divinity sends the prodigal son home in rags and in poverty; the new divinity brings him back with money enough to pay his expenses." The old divinity is the truer. Christ never taught that a man, in himself, had moral capital enough to start on. Dr. Hugh Blair, of great fame in religious days happily past now, believed in the essential rightness of human nature. Dr. Robert Walker believed in its germinal and essential wrongness, and that it could never get right, except as, by Divine grace, it was remade and restarted. They were colleagues in the same church. In the morning, Dr. Blair, warming with his favorite theme, went into this apostrophe of virtue: "O Virtue! if thou wert embodied all men would love thee." Dr. Walker rejoined, in his sermon in the afternoon: "Virtue has been embodied. Did all men love her?" No; she was despised and rejected of men, who, after defaming, insulting and scourging her, led her to Calvary, where they crucified her between two thieves." Ah! Dr. Walker was truer to the historic truth of things, and plainly truer to our Lord's teaching also.

For, if Christ teaches anything at all, he foremost teaches that men are *not* germinally what they ought to be, that men will *not* grow up from their natural moral germ into what they ought to be, that men need a moral recreation.

And it is most significant and noteworthy that Christ makes this demand of a moral